The MYSTICAL SOLOMONS Coronation AND ESPOUSALS.

By [illegible] BODINGTON, M. A. and Rector of *Newton Blossomvile* in the County of *Bucks*.

Contemptibilis videtur Corona spinea, sed in Christi capite, omnium regum aureas gemmatasque Coronas superat, solius Dei & hominis atq; redemptoris, Corona hæc est. Aug.

Let us be glad, and rejoyce, and give honour to him: for the Marriage of the Lamb is come, and his wife hath made her self ready, *Apoc.* 19. 7.

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AR 694

To the most Honored Mrs Jane Ferrer, *Mrs* Judith Boteler, *Mrs* Ursula Orlibeare, *Mrs* Anne Farrer, *and Mrs* Anne Parker, J. B. *wisheth encrease of happiness here, and eternal happiness hereafter.*

Most Honored,

THE many and great favours I have received from you all, have made me study which way was best to make an

acknowledgement of them, and considering with my self that meer words are but transient, and vanish with the ayre they are clothed in, I bethought my self of a more lasting way, how my gratitude might be publick, and more permanent, and at last resolved on this way, to proclaim it to the world, and put it upon record, by dedicating to you the Virginity of my Studies. And although I must confess that this poor present is not at all equavilent to that great debt I owe you, yet I know you will be as good-natured, and use me as kindly for my obligations, as rich Creditors do their poor needy debtors that compound

for twelve pence in the pound: So I hope you will take this ſmall tribute in part of payment of that great ſumme I owe you, and deal mercifully with me for the remainder. But beſides theſe obligations that lie upon me, there is ſomething in your perſons that commands more than an ordinary reſpect from me; for I am almoſt of the Platonique Philoſophers opinion, who held it as great a point of religious worſhip, to honour the Vertuous, as to relieve the Neceſſitous: for in perſons eminently vertuous, there appears ſome beams of Divinity, which command reverence from the Spectators, and a kind of ado-

ration. If I ſhould ſay ſuch divine excellencies were conſpicuous in all of you, I know your gravity and modeſty to be ſuch, that your very bluſhes would give me a ſilent check; I ſhall therefore wave theſe commendations I might juſtly charge ye with, leſt I ſhould incurre your diſpleaſure, and be thought to play the Courtier more than the Divine. I hope I ſhall give you no offence if I call you by the name of Daughters of *Zion*, being you are to my knowledge ſo great lovers of our *Zion* the Church of *England*; I will aſſure you, it is no diſparagement to you, but an honour to be ſo; for what can you imagine to be

more

more honorable, than to be Daughters of that Church, whereof God is the Father, and Christ the Head and Husband? I know indeed that the Prophet *Isaiah*, *Chap.* 3. tells us of a wanton sort of Daughters of *Zion*, that walk with stretched-out necks, and make a tinkling with their feet, and (God knows) too many such there are in this Land, that are like the Jewish wantons, that mind nothing but the bravery of their tinkling ornaments, that study nothing but costly apparel, and Outlandish Modes, and think they are never handsome enough, unless they have some forreign dress to set them out. As if women

men could not be carried ſoon enough to hell with Engliſh Sails, but they muſt ſet up French and Italian Flags and Streamers to drive them the faſter. But (God be thanked) you have not ſo learned Chriſt: I know your care is more to adorn your ſouls, than your bodies, and that ye had rather be traffiquing for the perfumes, bracelets, and powders of the Merchants mention'd in the *Canticles*; the ſweet graces and ornaments of the Spirit of Chriſt, ſuch as the Spouſe her ſelf is bedecked withal and perfumed, than be buying the Powders, Patches, and Trinkets of the French Merchants. And for the

the ſpending of your time, I know there are few dayes, but you beſtow ſome part of it (as St. *Jerome* counſell'd *Læta* concerning her Daughter) in gathering ſome flowers out of the Garden of the holy Scriptures. Indeed it is a great deal of pity that Ladies and Gentlewomen ſhould ſpend ſo much of their precious time in reading fooliſh Romantick ſtories, when there is ſo excellent, ſo tranſcendent a Love-ſtory as this of the *Canticles*; I could heartily wiſh that ſome ingenious Poet would turn that Book into handſome Verſe, and ſome skilful Muſitian ſet them to ſome delightful ayres, that whereas young people

ple sing foolish Ballets and Sonnets that are but the froth of wit, they might be invited to sing this *Song of Songs* with delight; for by that means that excellent Book being so sweetned and tempered to the delight of the learners, they will be ready to entertain the matter therein contained for the very beauty and attire of it: So we find it usual in holy Scripture, that heavenly Doctrines are shadowed forth by Poetical raptures, and numbers, that they may the better condiscend to humane frailties. But I must take up, lest I exceed the bounds of an Epistle; I hope I have committed no grand Solœcism in joyning so

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many of you in one Epiſtle Dedicatory, ſeeing nature it ſelf hath joyned you in ſo near relation, and more than that, Religion hath tied ye in one and the ſame indiſſoluble bond: May all your ſouls be bound up together in one bundle of life, which ſhall be the conſtant prayer of

Your very much

obliged Servant,

JOHN BODINGTON.

TO

American Antiq. Society.

TO THE Reader.

I Remember I have read that in the year 1613. *this poſition was maintained publiquely at an Act in* Oxford, Doctior quiſque fuit, in ſcribendo parciſſimus, *That the more learned men are loth to leave any thing in Print to the view of the world: And on the contrary we often ſee that thoſe men that are the moſt inſufficient, are the greateſt ſcriblers; amongſt*

theſe

theſe laſt I may very well ranke my ſelf, for indeed I am ſo ſenſible of my own inſufficiency, and inabilities, to perform any thing of this nature, that this rude draught of my many imperfections had never been drawn, had it not been to expreſſe my thankfulneſſe to theſe noble friends I was not able to requite in kinde: but I had rather paſſe the pikes of cenſure, than that the world ſhould think me ingrateful, and had rather hazard the imputation of a weak man, than an unthankful. This is my firſt attempt in this kinde, & I know riper judgments will ſoone diſcover in it many defects, and ſuperfluities, but when they underſtand who wrote it, I know they will be candid in their

cenſures;

cenſures: for thoſe of my own profeſſion that are beſt acquainted with me, know that I pretend to be no great Rabbi, I am only an admirer of learning, and an honourer of learned men; and therefore as the poor dablers in Aſtronomy that only know how to ſet down the dayes of the month, the Dominical letter, & when the Moon changes, write at the bottom of their Almanacks ſuch a one well-willer to the Mathematicks: So muſt I ſubſcribe my ſelfe a well-willer to Divinity rather than a Divine. Reader, though I have made ſome Collections out of Expoſitors, and other Authors, I hope thou wilt not accuſe me for a down-right plagiary, and if ſome expreſſions in this little Treatiſe

ſeeme

seeme too light and aery for the Pulpit, know that it was but the summe of it that was there delivered, the rest being added since, which I hope is not unsutable to this time of rejoycing; I foresee that it will meet with many Criticks, but so that Christ may be in the least glorified, or the meaneſt member of the Church edified by this impolliſhed diſcourſe of mine, I value not any mans cenſures, and ſo I reſt.

May 29. 1662.

The meaneſt of the Sons of my Mother the Church of *England.*

I. B.

THE MYSTICAL *SOLOMONS Coronation* AND ESPOUSALS.

Cant. 3. 11.

Go forth, O ye daughters of Zion, and behold King Solomon *with the Crown wherewith his mother crowned him in the day of his Eſpouſals, and in the time of the gladneſſe of his heart.*

THis Book of the *Canticles*, was written by that wiſe Son, of the ſweet Singer of *Iſrael*; one that was skilled as well in Divine Poetry, as in Natural Phyloſophy; and knew as well how to expreſſe Divine

things in Poetical raptures, ſo as to enflame the affections; as to inform the judgment in natural things, by Philoſophical Arguments. There is no little noiſe amongſt Interpreters about the meaning of this Song; Some of them ſay it was a Love-Song that *Solomon* made when he was enamoured of *Pharaohs* daughter; but ſurely had it been meerly an amorous Poem upon ſuch an account as that, it would hardly have been put in amongſt the Canonical Books of Scripture: beſides, there are ſome compariſons in it, that would not be handſome in ſuch a kind of Courtſhip. Others, and that upon better grounds, ſay it is a heavenly Dialogue, betwixt Chriſt, and his Church; and this generally is the opinion of expoſitors; one calls it *Diviniſſimum Epithalamium, inter Chriſtum, & Eccleſiam*; it is a moſt Divine *Epithalamium* or Marriage Song of Chriſt and his Spouſe.

In this Song there are ſuch things as

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are in heaven; which as Saint *Paul* saith *eye hath not seene, nor eare heard:* and therefore as *Moses* coming down the Mount from conversing with God, vailed his face, because the people could not behold the glory of it; So *Solomon* having received these things from God himself, doth vaile these Mysteries in the Allegories of earthly things, too glorious for mortal men to behold in their own nature. He calls it a Song, and it fits the matter, what fitter than a Song, for such a solemnity as a marriage? But more than that, it is called *Canticum Canticorum*, the Song of Songs, by way of excellency, and that fits the subject of it, for it is made of him that is *Rex Regum, & Dominus Dominorum*, the King of Kings, and Lord of Lords; it fits the excellency of it, for when God sent Musitians out of the Quire of heaven to sing to the Shepheards, it was no more than what is contained in this Song, of the good-will Christ bear to his Spouse,

the Church; it fits the purity of it, it is not the noiſe of the mouth, but the ſweet Harmony of the heart, and affections; it is not a Conſort of voyces, but of wills, that makes the Muſick: it fits the rarity of it, for it is not common, every one cannot ſing it, none but they that have the white ſtone, and the name, can ſing this Song of the Lamb.

In the beginning of this Chapter, the Spouſe is brought in ſeeking Chriſt, *ver.* 1. *By night on my bed I ſought him whom my ſoul loveth, I ſought him, but I found him not.* Some Expoſitors interpret this night for the dark time of the Moſaical ſhadows, and Ceremonies, no wonder then if ſhe found him not, if ſhe reſted only in the letter of the Law, and in the dark ſhades of Types and Figures; ſhe ſought him wrong too, in that ſhe ſought him in her bed; now the bed in Scripture ſignifies ſloth, and drowſineſſe, that is not a likely place to find Chriſt,

Chriſt, in the eaſe, ſloth, and pleaſures of the world, if we look for him there, we ſhall never find him.

In *verſe* the ſecond, we find her riſen from her bed to ſeek him in the City, and Markets, *I will ariſe now therefore, and go about the City in the ſtreets, and in the broad wayes, and will ſeek him whom my ſoul loveth.* Some by this underſtand the whole world, ſhe ranſackt every corner of the Univerſe for her beloved: Some underſtand the ſeveral Doctrines, and Sects of Philoſophers, that would undertake to ſhew people the *Summum bonum*; Some take it for the honors, and profits of the world, but whether one, or all of them be meant, he is not to be found in any of theſe places.

Well, in the third *verſe* ſhe is found by the Watchmen, and enquireth of them, *if they ſaw him whom her ſoul loved*; the Watchmen of the City are the Paſtors, and Miniſters of the Church, or if you will more ſtrictly,

we may take theſe Watchmen for the Prophets, as it is ſaid to the Prophet *Ezekiel*, *Son of man, I have made thee a Watchman over the houſe of Iſrael*; of theſe Watchmen the Spouſe might hear tidings of her beloved.

She had but a little paſſed theſe Watchmen, but ſhe found him whom her ſoul loved, *verſ.* 4. *Now is the night paſt, and the day is at hand*; the day began to break, by that time ſhe had paſſed theſe Watchmen the Prophets, for immediately after them came *John Baptiſt*, the Day-ſtar, and forerunner of the Sun of righteouſneſs, crying, Look no more for him, but look on him; *Behold the Lamb of God.*

Now are theſe Lovers, Chriſt, and his Church the Bride, and the Bridegroom, at length happily met together, and from the 4th, to the 9th *verſe*, is ſet down what a great care the Church had, not to loſe him again, ſhe knew what miſery it was to want him, what labour to ſeek him, and there-

therefore now having found him, ſhe claſps faſt about him, *I held him* (ſayes ſhe) *and would not let him go, until I had brought him into my Mothers houſe, and into the Chamber of her that conceived me.* In this place ſhe that brought him is the Daughter, and ſhe is the Church, and ſhe brought him into the houſe of her Mother, which is the Church too; The Daughter of the Church, is the Church, and ſhe may ſay, as the Ice doth of the water, *Mater me genuit, eadem mox gignitur ex me,* My mother conceived me, and ſhe is conceived of me; foraſmuch as Chriſtians do beget Chriſtians, and the new Church came forth of the womb of the Ancient Church that was before her.

In the fifth *verſe* we may ſee Chriſt taking pity of her long travel and labour ſhe had in ſeeking him in the night, and therefore gives her reſt in the day; and that ye may know what care he hath of her, he commands ſi-

lence, that no noise, nor bustling should be made to disquiet her; *I charge ye, O ye daughters of Jerusalem, by the Roes, and by the Hinds of the field, that ye stir not up, nor awake my love, till she please.*

In the sixth *verse* is expreſt the wonderful delight he taketh, in the graces, vertues, and beauteous perfections of his Spouse, *Who is this that cometh up out of the Wilderness, like Pillars of smoke, perfumed with Myrrh, and Frankincense, with all the powders of the Merchants?*

In the seventh and eighth *verses*, the Spouse being over-joyed with her own happiness, calls all the world to admire with her; *Behold his bed, which is* Solomons; *threescore valiant men are about it, of the valiant of Israel; They all hold Swords, being expert in War, every man hath his Sword upon his thigh, because of fear in the night.*

And now, I think, it is high time to hasten to the words of the Text, where

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ye have the Coronation, and Eſpouſals, of Chriſt, and his Church, where he becomes a Bridegroom, and ſhe a Bride, betrothed and married. The Bridegroom here is a King, and the Bride a Queen, and the day of their Wedding, is the day of their Coronation: If you deſire to ſee the Triumph that is at this Coronation and Eſpouſals, look to the 9th and 10th *verſes*, where you ſhall find the Triumphant Chariot they both ride in, 'tis made of the wood of *Lebanon*, the Pillars of Silver, the Covering of Purple, the Seat of Gold, there ſits *Solomon*, and the bottom paved with Love, there ſits the Queen, for it is paved with Love for the Daughters of *Jeruſalem*. And this day of Coronation and Eſpouſals being come, this Princely Bridegroom having made himſelf ready, ſends his Haralds to call his Bride out of her Chamber, in theſe words, *Go forth, O ye Daughters of* Zion, *and behold King Solomon, with the*

the Crown wherewith his Mother crowned him, in the day of his Espousals, and in the time of the gladness of his heart.

In which words you may observe these two things.

1. The calling the Spouse out of her Bed-Chamber, in the first words of the Text, *Go forth, O ye Daughters of* Zion, *&c.*

2. The end for which she is called out, and that is, to see King *Solomons* Coronation and Espousals, in these words, *And behold King* Solomon, *with the Crown wherewith his Mother crowned him, in the day of his Espousals, and in the time of the gladness of his heart.* And first of the first, and that but very briefly.

1. The Spouse ye see in all haste is called out, *Go forth, O ye daughters of Zion*; but where was this Bride when she was called? why, she is called from her Bed of pleasures, from her Market of profits, from the City of honors;

honors; if we follow the Gloſſes of ſome Expoſitors, that ſaying of our Saviour, though ſpoken of himſelf in another ſence in *Joh.* 16. yet when we ſpeak it of our ſelves, it imports thus much, That we go from the Father, when we come into the world, and we go to the Father, when we leave the world. In the 45. *Pſalm*, verſe the 10th, we ſhall find a parallel to this Text, and although ſome of the Ancient Hebrew *Rabbines*, interpret it to be underſtood of *Ahaſuerus*, and *Eſther*; and the deliverance the *Jews* had under them; ſome of *Solomon*, and the Daughter of *Pharaoh*, and the peace under them; ſome of *David*, and *Bathſheba*, from whom proceeded ſo many good Princes, as *Solomon*, *Hezekiah*, *Joſiah*; yet the *Pſalm* it ſelf tells us, it cannot be underſtood of a King that is a meer man, for in *verſ.* 6. it is ſaid, *Thy Throne, O God, is for ever, and ever*; and in *verſ.* 11. *The King ſhall greatly deſire thy beauty*,

ty, for he is thy God, and worship thou him. And the Apostle doth apply these very words to Christ the Son of God, *Heb.* 1. 8. *But unto the Son he saith, Thy Throne, O God, is for ever, and ever, a Scepter of righteousness, is the Scepter of thy Kingdom.* And there the very same exhortation is used to the Spouse in the 10th verse of that *Psalm*, as in my Text: *Hearken, (O Daughter) and consider, and encline thine ear, forget also thine own people, and thy fathers house, so shall the King greatly desire thy beauty.* And that you may know this exhortation concerns all the faithful, you shall find it given to *Abraham*, the father of the faithful, *Gen.* 12. 1. *Get thee out of this Countrey, and from thy fathers house*, *Abram* obeys, and goes out he knows not whether; so must we when we are summoned by the Lords Heralds to see the royal Bridegroom (our Saviour) either Crowned with thorns, or Crowned with glory, we must forsake

ſake all, Father, and Mother, and Countrey, and go forth to ſee King *Solomon.* The voluptuous man muſt break up his company, throw aſide his Crown of Roſe-buds, diſmiſs his conſorts of Muſick, ſet by his bowls of Wine, and go forth and ſee King *Solomon* Crowned: The Covetous man muſt leave his bags, his ruſty hoards of treaſure, that he hath heaped by oppreſſion, and bribery: The wanton muſt leave his minion: The mincing Daughters of *Zion* muſt lay aſide the bravery of their tinkling ornaments, and go forth, and ſee him, who is more glorious than *Solomon* in all his royalty. If the Queen of the South came ſo long a journey to ſee an earthly King, what ſhall hinder us from coming to behold the King of heaven? We would think nothing too dear to part withal, that we might get a ſight of him. There is all the reaſon in the world we ſhould leave any thing, though never ſo dear, for him: For let

us but ſeriouſly conſider what he forſook for us: He left the glorious Palace of bliſſe and happineſſe, to come down into a valley of tears, a world of ſorrows, and ſhall not we be willing to leave earth, for heaven, when he calls us, that left heaven to come to earth for us? And when he had come into the world, and had clad himſelf with our infirmities, ſo really, that his life was dear to him as the moſt healthful, yet he went forth of this life. And *John* 18. 1. *Egreſſus, &c.* he went forth to the place where *Judas* ſhould betray him: for our ſake he left the boſome of a loving Father, and came to the world, and for our ſakes he left the world, and went to the Father: neither the love of heaven, nor earth, nor life, could ſtay him from the work of our redemption: And therefore let us ſay with Saint *Paul*, *Rom.* 8.35. *Who ſhall ſeparate us from the love of Chriſt? ſhall tribulation, or diſtreſſe, or perſecution, or famine, or nakedneſſe, or peril,*

perill, or ſword? Let us conclude with Saint *Paul, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord*: Such were his Miracles, Doctrine, Sufferings amongſt the Jews, enough to work remorſe in a Devil; what ſtony heart is there ſo hard, but when it conſiders his coming from heaven, his parting with a dear Father, who took delight in him before the foundations of the world were laid; his leaving his life? but will willingly leave that which he knows we muſt leave one day: Who would ſtay to be drag'd from the world, like *Joab* from the horns of the Altar? Let us chide our ſluggiſh ſouls, and when they ſing loth to depart, ſay to them as the good Martyr did to his *Egredere anima, Egredere*, Go out oh my ſoul, go forth; eſpecially ſeeing we are ſo powerfully per-

perſwaded even by the mercy of God, who brought his Son from heaven, and by the Paſſion of Chriſt, by which he again paſſed into heaven for us; yea, when we ſee our ſelves ſo kindly called, and lovingly invited with *Egredimini vel prodite, &c.* Go forth, O ye Daughters of *Zion*, thus much for the firſt paſſage in the Text.

The next thing that offers it ſelf to our conſideration, is the end for which ſhe is called forth, and that is to ſee King *Solomon*; wherein, Two things are conſiderable.

1. The perſon, King *Solomon.*

2. The ſtate wherein he was, which is ſet down by theſe two circumſtances.

1. By his royal ornaments, *with the Crown wherewith his mother crowned him.*

2. By the time.

Firſt, *In the day of his eſpouſals.*

Secondly, *in the time of the gladneſſe of his heart*; of theſe in their order, and firſt of the firſt.

First,

Firſt, The perſon we are to behold is King *Solomon*, but not the typical *Solomon* that was King of *Iſrael*, but the myſtical *Solomon* the King of heaven: *Strigelius*, and ſome others, would have this place to be literally underſtood of King *Solomons* Cornation, but *Beza*, *Fanſonnius*, and among the reſt *Titelman* contradicts that interpretation, and ſayes it cannot be ſo meant, and his reaſon is, *Quoniam in Sacris literis, nihil uſquam tale ſecundum Hiſtoriam geſtum legimus, quale hic deſcribitur, &c.* Becauſe (ſayes he) in the Sacred Story, we read of no ſuch thing done, as *Bathſhebas* ſetting a Crown upon her ſons head in the day of his Eſpouſals, therefore he concludes it was a myſtical Crown, wherewith our Saviour was Crowned in the day of his Spiritual Eſpouſals; ſo that behold a greater than *Solomon* is here in my Text; he that beheld *Solomon* in all his royalty, beheld but a ſhadow of this ſubſtance, Chriſt the true *Solo-*

mon; and he that ſees the greateſt Monarch that ever was, ſees but a glimpſe of this Kings glory.

Now becauſe King *Solomon* had the honour to be a Type of Chriſt, let us compare the Typical and Myſtical *Solomon* together.

Firſt, *Solomon* was a peaceable King, his very Name ſignifies ſo much, in his raign they had peaceable times in *Judea*, they were not troubled in his dayes, either with inteſtine, or forreign broyles, till about the cloſing of his life; the *Iſraelites* were not alarmed with the ſhrill ſound of the Trumpet: their reſt was not diſquieted with the beating of Drums, and thundring of Canons, but all *Iſrael* dwelt ſafely, every poor man ſlept ſecurely in his own Cottage, and feared nothing, the barbarous Souldiers did not ſpoyle their Corn-fields, nor plunder their houſes, but every man ſate down under his own Vine, and under his own Fig-tree, and eat the fruits of his

his own labour, and no man made them afraid; theſe calm and *Halcyon* dayes did *Solomon* bring along with him into the *Iſraelites* Land. And in this he repreſented the myſtical *Solomon*, who is the true Prince of Peace, indeed, ſo called by the Evangelical Prophet, *Iſa. 9. 6.* At his coming into the world there was ſuch a ſtilneſs, and calmneſs in moſt Nations; as never was known before or ſince, as we may read in the Hiſtories of theſe times; all Wars were huſht, and gone, Nation did not riſe up againſt Nation, *their ſwords were beaten into plough-ſhares, and their ſpears into pruning hooks*; the Temple of *Janus* at *Rome*, that alwayes ſtood open in time of War, ſhut of its own accord: Such peaceable times did this Prince of our peace bring with him. But this is not all; our Saviour Chriſt was a right *Solomon*, *Pacificus* in the Creation of the world; for when like a King, he had made the matter whereof all things were made,

that Confusion and Disorder might not raign, that these contrary qualities he had made, might not, dwelling together in one Chaos by their jarring opposition, bring confusion and ruine to that he had made, he separated the light from the darkness, and gathered the waters together, and laid the foundations of the earth, that they shall not be moved: appointing to light things, and heavy things, to heat, and cold, moyst, and dry, their several places and stations, with so special a charge to them to keep their places, and preserve peace; thus our *Solomon* in the Creation, and in placing of every thing in its proper Sphere, shewed himself the Prince of peace. But besides this, he shewed himself a peaceable Prince in the Redemption of man; for then he made peace betwixt God and man, betwixt man and the blessed Angels, betwixt man and the other Creatures.

First, He made peace between God and

and man, there was a great Controverſie between them two, for mans breaking the royal commands of his Soveraign in Paradiſe, God had proclaimed open War againſt him as a Rebel, and a Traytor; at this diſtance God and man ſtood, till the Prince of our peace took up the quarrel.

Secondly, He made peace betwixt man and the bleſſed Angels: the Angel was ſet with a flaming Sword to keep man out of Paradiſe, and ſtill the Cherubims had ſtood with brandiſht Swords, to keep us out of the heavenly Paradiſe, but now inſtead of keeping us out, they fetch us in, they are the Convoy, that conduct pious ſouls into *Abrahams* boſome: had not Chriſt made our peace with them, we muſt have expected ſuch ſlaughters amongſt us poor mortals, as was in the Camp of *Senacherib*, but bleſſed for ever be the Name of our good King *Solomon*, inſtead of deſtroying us, they protect, and defend us; theſe

Charrets and Horsemen of *Israel*, the Warriors of the great God, pitch their Tents about us on every side, when we are asleep, these blessed Spirits stand Centinels, to watch over us, and hover about our beds to see that we have no harm. And at the last great and terrible day of the Lord, these Angels shall gather the elect from the four corners of the earth into the Paradise of Heaven.

Thirdly, He made peace between man, and the other creatures; whilst man continued in innocency, all the creatures agreed with him, and were subject to him: Some of the old Jewish *Rabbines* tell us, that when *Adam* gave names to the creatures, he sate in a high place in Paradise, his face shining as *Moses* did when he came down from the Mount, and that every beast came as he was called, and bowed the head as he passed by, not being able to behold the brightness of *Adam*'s face; but these are but Rabbinical fancies:

cies: but ſure enough it is that the creatures did own him for their Lord, and did homage to him, acknowledging his Soveraignty, but no ſooner did man fall out with his Maker, but the reſt of the creatures fell out with him, renouncing their obedience and Allegiance to him now, as a Traytour and Rebell to his Maker, and they conſpired all againſt man to revenge that indignity offered to their Creator: The Lyon was ready to tear him in pieces whereſoever he met him: The Raven of the Valley, to pick out his eyes: the very inanimate creatures combined againſt him: the fire cryed, Let me burn him; the water cryed, Let me drown him; the ayre cryed, Let me poyſon him with ſome Peſtilential vapour; the earth cryed, I will open my prodigious mouth and ſwallow him up: what a lamentable condition was poor man in, to have the whole Creation about his ears? in this condition man ſtood, till the Prince of our peace was

pleased to pacifie the creatures, and since he undertook the work of our redemption, the creatures have laid aside their fierceness, and become serviceable and gentle to many holy men; the Raven is Caterer for poor *Elijah*, and constantly brings him his Commons, bread, and flesh, in the morning, and bread, and flesh, in the evening: the Lyons fawn upon *Daniel* like Spaniels: the fire was but an *Ignis lambens* to the three children in the fiery furnace, and though it was heated seven times more than ordinary, yet they were as cool in it, as if they had been in a Summer Parlour. Thus you see what a peaceable King our *Solomon* was.

Secondly, *Solomon* was a rich Prince, rich in Horses and Charrets, rich in magnificent buildings, he had abundance of treasure which he got by Sea-voyages, by Merchandise in *Egypt*, by presents sent him from forreign Princes, by Husbandry, for these Officers that served his houshold every month,

month, were Overſeers of his Flocks, Herds and Vineyards; and he was not only rich himſelf, but he enriched all his Subjects, ſo that in his dayes Silver was as duſt, and Gold as the ſtones in the ſtreets; *Cræſus* the rich *Lydian* King that is ſo much talked of, if compared with him, was a poor beggarly Prince; yet the *Solomon* in my Text was far richer than he, though for a time he took upon him the form of a ſervant, and ſeemed a poor man, and ſo very poor, that he complained for want of harbour, *The Foxes have holes, and the birds of the ayre have neaſts, but the Son of man hath not where to lay his head*, yet then was the earth his, and the fulneſs thereof, all the fowles of the Mountains were his, and the cattel upon a thouſand hills, though he was ſo poor that he had never a penny to pay his Tax when *Cæſars* Collectors came to demand it, yet then he could command the very fiſhes of the Sea, to bring him coyn in their mouths:

months: notwithstanding his seeming poverty, he was then owner of all the *Indian* Mines, the other *Solomon* was beholding to him for the gold he had at *Ophir*, and the stately Cedars that came from the Forrests of *Tyre*, to build *Solomons* fine houses, were given him by his Woodward King *Hiram*, but by his appointment. But (Alas) what do I speak of these mean things? all these are nothing to the unsearchable riches, and glorious things he hath treasured up in his Gospel; such things as never were found in the bowels of any golden Mine, or in the richest Cabinets of Nature, but such rich things, *as neither eye hath seen, nor ear heard, neither hath it ever entred into the heart of man to conceive* what they are; things so rich and transcendent, as neither Rhetorician can discourse, nor Geometrician measure, nor Arithmetician number.

Thirdly, *Solomon* was a Prince that lived in great State, as you may see by his

his houſekeeping, 1 *King.* 4. 22, 23. *Solomons* proviſion for one day, was thirty meaſures of fine flower, and threeſcore meaſures of meal, ten ſtalled Oxen, and twenty Oxen out of the Paſtures, and an hundred Sheep, beſides Harts, Roe-bucks, fallow Deer, and fatted fowl, and then ſurely he muſt needs have a huge train of hungry Courtiers to eat up theſe large Commons: you may gueſs what retinue he had by his Horſes and Charrets, he had twelve thouſand Horſemen, beſides Lackyes: His Throne that he ſate upon, was of Ivory, and overlaid with pure gold, and there were ſix ſteps to the Throne, and a foot-ſtool of gold which was faſtned to the Throne, and ſtayes on each ſide of the place where he ſate, and two Lyons ſtanding by the ſtayes, and twelve Lyons ſtood there on the one ſide, and on the other upon the ſix ſteps; his drinking veſſels were of gold, and in his Summer houſe in the Forreſt of *Lebanon*, all the

the vessels of the house were of pure gold: In such State did *Solomon* live, that forrain Princes admired him at a distance, and when they came, and saw how far fame fell short of truth, they were astonished. Our Mystical *Solomon* indeed made no such glistring show in the world, for (Alas) his retinue consisted but of a few Fishermen, and Tent-makers, and such poor Mechanicks, men whose condition was no way conspicuous, or glorious in the eyes of the world: yet then the *Psalmist* saith, *his Charrets were ten thousand thousand*, and in that low estate, if it had been his royal pleasure, he could have been better attended than *Solomon* was when the Queen of *Sheba* saw him in the height of his pomp and glory. Our meek Saviour when he rode upon a poor, contemptible Ass into *Jerusalem*, he could as well, if he had pleased, have come riding in upon a Cherub, or flying upon the wings of the Wind, or he could have come ratling

ratling over the streets of *Jerusalem* in his Charret of a cloud; when he suffered himself to be led as a Sheep to the slaughter, he could then have called his Guard, Legions of Angels to wait upon him in Robes white as the light, and Cherubims and Seraphims clothed in flames, and though the Throne he sate upon was not overlaid with gold, but it may be sometimes only spread with a green Carpet of grass, as when he preached in the Mountain, or the side of a Well, as at *Sichar:* yet *Solomons* Throne was far inferiour to his, what the Canopy over his head, or the seat of his Throne is too glorious for me to tell, but it is paved with Stars, and his foot-stool is the whole Globe of the earth, in comparison of which, *Solomons* Kingdom was but a Mole-hil. In a word, all the glory of *Solomons* Court, was but like the twinkling of a Gloworm to the Sun in its full *Meridian*, if compared with the glories of our *Solomons* Court: *Peter* did but see

two

two of his Courtiers upon Mount *Tabor* at the Transfiguration, and the good man was ſo raviſht with beholding them, that he could not tell what he ſaid: St. *Paul* was ſnatcht up into his Palace, and the glory of it was too big for him to tell: St. *John* gives us as good a deſcription of it as he could, condeſcending to our weak capacities, *Rev.* 21. He tells us that the Palace of our Peerleſs *Solomon* is garniſht with all manner of precious ſtones, and the gates are made of Pearls, and the ſtreet of pure gold as Tranſparent as glaſs, but all theſe things ſerve only to ſhadow forth the glory of it. Beſides all this, to ſee his Magnificent ſitting in glory, with the Elders encompaſſing his Throne, every one with a Crown of glory on his head, the meaneſt of them being far more glorious than *Solomon* in all his Royalty, to hear the heavenly Quires of Angels continually ſinging *Hallelujahs*; To ſee the Virgins clothed in their white Robes,

Robes, and their Palms in their hands, to see the Bride the Lambs Wife clothed in all her richest attire, bedecked with all the Jewels and ornaments of her Lover: what were all the glory of *Solomons* Court to this? If the Queen of the South was ready to sound, when she saw the glittering of *Solomons* Court, and the sitting of his servants, certainly had she had never so little a glimpse of this Kings Court, she would have been so overwhelmed with the glory of it, that she would have dropt down stark dead.

Lastly, *Solomon* was a wise King, no earthly Monarch, before, or since, comparable to him for wisdom; God endued him with excellent natural abilities from his very Cradle, and afterwards when he sought to God by prayer for an encrease of wisdom, he was pleased mightily to enlarge his natural capacity, that it might be able to receive a more than ordinary measure of knowledge: his mind was furnisht both

with

with infused, and acquired knowledge: he was a man of vast experience, for he made it his business to know the natures of things; to that end he ransackt all the secret Treasuries of Art, and Nature, and attained to so admirable a height of knowledge, that he did surpass all the *Egyptians*, who then were a learned people, having written three thousand Proverbs, fifteen hundred Songs, and an incomparable Natural History of all Plants, from the Cedar in *Lebanon*, to the Hyssop that grows upon the Wall: *Aristotle* was but a Dunce to him in Natural Philosophy; *Plato* might have been his Pupil, and gone to Lectures to him; *Socrates* might have learn't Moral Philosophy of him; and *Virgil* and *Ovid* Poetry: he might have read Politicks to the profoundest Statesman that ever counsell'd Prince; he might have read Oeconomicks to the wisest Governour of a family that ever was in the world: I may well say of him, as *Pliny* did of another,

another, *Nihil eſt omnium quod diſcere velis, quod ille docere non potuit*, There was not any thing that a man would learn, but was fully taught by *Solomon*: For he was ſomething in every thing, and excellent in all; it was a great deal of pity that any of his writings ſhould be loſt; I ſhould be as well content (as that Learned man that ſaid it) to ſee the *Vaticane* on fire, ſo that theſe loſt lines of *Solomon* might be recovered: For as *Budeus* being askt by *Francis* the firſt, If all the Books in the world were to be burnt, what one he would ſave to preſerve Learning? made anſwer, that he would ſave the Works of *Plutarch*, becauſe they had impreſſions of all the Sciences, if all the Books in the world were to be burnt, and *Plutarch* alſo to bear them company, yet might a man find ſome footing and impreſſions of all Arts and Sciences, of all kinds of Divinity, Morality, and Humanity whatſoever within the Writings of *Solomon*. And

yet notwithstanding all this, the Mystical *Solomon* was far wiser than he, for he was the eternal Word, the Wisdom of the Father, by him the World was made, and surely he must needs understand the several natures of the creatures that were his own workmanship, better than *Solomon* could by his most curious enquiries, and most exquisite experiments, he knew the several orders of the Angels, their Nature, and every thing belonging to their Hierarchy; he knew the motions of the heavens, and can call all the Stars by their names, and besides this, he knew the Cabinet-Councels of Heaven, which no Mortal is capable of knowing, for from eternity he lay in the bosome of his Father, and knew all his secrets: He was the Typical *Solomons* Tutor and taught him, all that wisdom he had, *Solomon* received from his fulness; *for in him*, St. *Paul* tells us, *are hid all the treasures of wisdom and knowledge*; all the wisdom that *Solomon* had, was

but

but as a little rivulet ſtreaming from this Ocean, but a ſmall beam darted from this Sun of Righteouſneſs. In a word, to conclude this particular, *Solomons* Kingdom was but temporal, his eternal; *Solomons* Kingdom was but a ſmall Countrey, a little patch of ground, but his Kingdom reaches from Sea to Sea, all Nations in the world are under his dominion; *Solomons* Temple, and the glory of it lies long ſince buryed in the rubbiſh of its own ruines, but the Church of Chriſt ſhall continue in glory to all eternity. And thus much of the perſon the Spouſe is called forth to behold.

In the ſecond place I come to the State of the perſon, ſet down here by his ornaments of honour, *With the Crown wherewith his Mother crowned him*; St. *Paul* in 1 *Cor.* 9. tells us of two ſorts of Crowns, *Corona corruptibilis*, and *Corona incorruptibilis*.

1. *Corona corruptibilis*, a corruptible Crown, and of this kind we read

of many amongſt the *Grecians*, of Crowns of Laurel, Olive, Myrtle, Flowers, and the like, that were given to him that conquered in the Olympick Games; they had likewiſe their Mural Crowns, that were given to theſe Souldiers that firſt Scaled the Walls of a beſieged City; and Naval Crowns for theſe bold Seamen that firſt boarded a Ship; there were likewiſe Nuptial Crowns that Virgins uſed to wear on their Wedding day, and the beſt of theſe were but the leaves of ſome plant, or boughs of ſome tree; well might *Paul* call it φθαρτὸς στέφανος, a corruptible, fading Crown; and *Lucian* calls it ἡ συλλινὸν στέφανον, a leafy Crown, ſuch is the Crown of worldly honors, which is diverſly beſtowed; ſome are here Crowned with Supreme Authority, ſome with Beauty, ſome with Wealth, and all theſe are corruptible Crowns, and there are none of theſe conſidered meerly as they are tranſitory honors of this world, but

like

like Kings at a May-game, or on a Stage, that when the Play is ended, twenty to one but he that Acted the Clown is the better man; all worldly Crowns are but traſh, like the weeds that encompaſt *Jonahs* head, but meer toyes, bubbles full of aire, that break with their own vanity.

2. There is *Corona incorruptibilis*, an incorruptible Crown, for a Crown is a reſemblance of eternity in honour being made round, and having neither beginning, nor ending, and therefore the eternal happineſs of the Saints is called a Crown, St. *Paul* calls it a Crown of righteouſneſs, St. *James*, and St. *John*, a Crown of life, St. *Peter* a Crown of glory.

But ſome may ask which of theſe Crowns it was that our King *Solomon* was Crowned with? for ſurely his was a glorious Crown, he that made all things, can have nothing hid from his ſight, and therefore if there were any hid Jewels of ineſtimable value

lockt up in the center of the earth, he could command them to adorn his Crown, or create Rocks of Diamonds as glorious as the light, to add an eternal weight of glory to it. But we may read in *Matth.* 4. That the Devil when he ſhewed him all the Kingdoms of the world, proffered him ſuch a Crown, but he would have none of it; the *Jews*, when he miraculouſly fed them, would have Crowned him, but he would not, the Devil it ſeems had perſwaded the *Jews* to have a good opinion of ſuch a Crown*, and therefore when they had beſt opinion of Chriſt, they would have made him King, and given him ſuch a one; and why think you would not they look upon him whom they had ſo much longed for, and expected daily? why would they have no King but *Cæſar*? becauſe Chriſt would not adorn himſelf with this Crown: They looked for a *Cæſar*, or an *Alexander*, ſome temporal

ral Monarch that ſhould have come in a gallanter Equipage, they took no notice at all of the Prophet *Zecharies* Proclamation, *Zech.* 9. *Tell the Daughter of* Zion, *behold thy King comes unto thee meek, and riding upon an Aſs*; they deſpiſed him becauſe he was ſo poorly mounted; they were apt to ſay, *Ubinam ſunt currus triumphales*, &c. Where are his triumphing Charrets? where is his Artillery? his Troops of armed Souldiers? Is this man like to reſtore *Iſrael*, and free us from the *Romane* yoke, that comes thus meanly accoutred, riding upon a poor dull Aſs, followed only with a few of the loweſt of the people, with branches of trees in their hands, and boughs on their necks?

But ſome will ſay, all this while what is this Crown here meant in my Text? Amongſt the ſeveral Expoſitors I have conſulted, I find a threefold Crown that Chriſt had.

First, The Crown of infirmities, that he was crowned with in the womb of the bleſſed Virgin, when he aſſumed our nature.

Secondly, The Crown of Thorns, that was put upon his head at his crucifying.

Thirdly, A Crown of Glory, given him by his Father at his Exaltation; ſo that here you ſee Chriſt had a Tripple Crown, but not ſuch a one as *Romes* High Prieſt wears, for there are no thorns in his, not ſo much as an holy Thiſtle in his Holineſſes Diademe, but it is garniſht with precious ſtones, adorned with the faireſt Diamonds, in token of his humility.

But to let paſs theſe things, the Text here tells us of a *Crown wherewith his Mother crowned him*, to teach us that he had a Crown wherewith his Father crowned him; this in the Text a Crown of infirmities, that of glory; this of weakneſs, that of power;

power; this of miſery, that of bliſs: For if we underſtand *his Mother* here, to be the Virgin *Mary*, ſhe crowned him with the nature of our infirmities, and the infirmities of our nature; if we call *Jeruſalem* his Mother, as ſome Expoſitors do (becauſe he was a *Jew* according to the fleſh) this Mother crowned him with the miſery of this life, and a miſerable death: and in this ſenſe this Crown points at the Crown of thorns, wherewith he was crowned in ſcorn, not in honour. His Power was crowned in the Creation, his Wiſdom in the diſpoſition of all things, his Providence in their preſervation, but his Mercy in their Redemption; when there was no ſin, Mercy had no Crown, having no ſubject to work upon; when the Devil had ſinned, Mercy refuſed to be crowned, becauſe his ſin was ſuch as Mercy would not behold; but when man had ſinned, Mercy undertook the work,

and

and crowned her ſelf with infirmities, and miſeries.

A ſtrange Crown; his Divinity was a glorious Crown to his Humanity, and here the Humanity is become a Crown to his Divinity: for how could his infinite Mercy ſhew it ſelf more glorious, than for the Son of God to become the Son of man? for him that was the eternal day without beginning, to become in a day to have a beginning? that being in the boſome of the Father, crowned with an eternal weight of glory, to take upon him to deliver man, and not to abhor the Virgins womb, but there to be compaſt and crowned with infirmities? Nay, if it be not a ſufficient manifeſtation of his Mercy to be crowned with infirmities, behold, he crowns theſe infirmities with our curſes, with bryars and brambles, with a Crown of thorns, of thorny labors, and travels, all his life was thorny contempts, ſcorns, and afflictions,

ctions, at his death he crowned eternal life with a mortal life, and this mortal life with a miſerable death.

But is this the ſight the Daughters of *Zion* are called forth to behold? Alas, what joy is there for them in this? What delight can it be to the Daughters of *Zion*, to ſee their Saviour led as a ſheep to the ſlaughter? the tender-hearted Daughters of *Jeruſalem*, they followed him to his crucifying, weeping, and wringing their hands, to ſee his hard uſage, to ſee ſo doleful a ſpectacle, to ſee Innocency it ſelf nailed to a Croſs; indeed if we look meerly but upon the outſide of it, this was but a ſad ſight for the Daughters of *Zion* to behold; but if we conſider that by that means he vanquiſht all our ſpiritual enemies, and led Captivity Captive, conquering Sin, Death, and Hell, our three Capital enemies, and leading of them in triumph at his Chariot wheels, it was a cauſe of rejoycing.

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The wrath of God (as all his other Attributes) is infinite, therefore man having provoked it, all creatures being finite could not help, our help muſt be from the Lord, our ſoul muſt rejoyce in God our Saviour, his Juſtice required ſatisfaction, little comfort had we in God, we might like *Adam*, fly, yet *whether ſhall we go from his preſence?* little comfort is there in that too; here then is no comfort, neither in the Creator, nor the creature, no creature could ſave us, the weight was too great; had the bleſſed Angels undertook it, it would have cruſht them all into the nethermoſt Hell: This then is the only ſight in the world, worth our looking after, to ſee God, and man, both in one, to ſee *King Solomon crowned with the Crown wherewith his Mother crowned him*; for this Crown of infirmities, and miſeries, however the *Jews* did undervalue it, yet it was the price

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the Mercy of God gave, to purchase the Crown of incorruptible glory.

Lastly, If besides this Crown wherewith his Mother crowned him, we take in the Crown his Father gave him at his Ascension into heaven, when he took his place on the right hand of the Majesty on high, this is a more joyful sight than the former, worth going out for the Daughters of *Zion* to behold, of which the Apostle speaks, *Heb.* 2. *But we see Jesus Crowned with glory, and honour.*

I come now in the second place to the circumstance of time: 1. *In die desponsationis.* 2. *In die letitiæ cordis, in the day of his Espousals, and in the day of the gladness of his heart.* Here is described two dayes, and either of them after two manners, for the day of his Espousals, was the day of the gladness of his heart; and the day of the joy of his heart, was the

day

day of his Espousals; whilst he was on earth he was twice crowned, and twice married, twice God give him joy.

For if you take it for that day in which the blessed among Women, his Mother conceived him, and crowned him with our infirmities, this was the day of his Espousals, then was Christ married to our nature; for as our Saviour saith of Man and Wife, so we here, *They are no more two, but one*; God and man are married together in one Christ: There is *distinctio naturæ*, but *unitas personæ*, a distinction of nature, but a unity of person; this is here a Marriage, for they are no more two, but one; not by converting the Deity into flesh, but by taking the humanity unto God; not by confusion of substance, but by unity of person; for as the soul and body make one man, so God and man one Christ, as it is in *Athanasius* his Creed. Thus

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we ſee the day of his Coronation when he was crowned with our nature, and infirmities, is the day of his Eſpouſals; the ſame day likewiſe is the day of the joy of his heart, for whatſoever any one doth for love, that he rejoyceth in, and as it muſt be his love and mercy that muſt bring us to heaven, ſo is it, ſo was it his love that brought him from heaven to recover undone man: He came as the Spouſe ſpeaks in this book of the *Canticles, leaping over the Mountains, and skipping over the hills, like a Roe, or a young Hart upon the Mountains of Bether*; there were Mountains of oppoſition, cliſts, and craggy Rocks in the way of our Redemption, yet Chriſt leapt over them all, coming out of his heavenly Chamber, and *rejoycing as a Gyant, to run the race that was ſet before him.*

Secondly, If we underſtand the day of his Coronation, for the day wherein he was crowned with our curſes, with thorns, this was the day of his Eſpou-

Espousals, and the day of the gladness of his heart. In the first he was betrothed to our nature, in this to us; in the former to his material body, in this to his mystical body; in the former he was made sure to us, but in this the Marriage was consummated. As two Lovers are made sure by giving and receiving some pledge each of other; so then were we made sure to God, he gave his Son whom our nature received, we our nature which he took on him. *Joseph* was espoused to *Mary*, before they came together (for the *Jews* had a custom to betroth them that were to be married, which *Isidore* calls *primæ nuptiæ*, the first marriage, and by St. *Basil* it is called ἀρχαὶ τῶν γάμων, the beginnings of marriage.) now betwixt this betrothing, and marriage, there was wont to be a set space; before they came together, they must have a time of longing, and this was to him a time of longing. As *Jacob* desiring *Rachel* in marriage, was fain

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to wait, and ſerve many years, and endure the heat of the day, and the cold of the night, before he had her; ſo did our bleſſed Redeemer after by his Incarnation he was betrothed to us, he endured many a cold ſtorm of contempt from the frozen-hearted *Jews*, and many a ſweltring Agony of perſecution from the malicious *Phariſees*, thirty three years, a long time, and a time of longing; for when they would have killed him, to ſhew he was not unwilling to die, the cauſe why he eſcaped is ſet down, becauſe his hour was not yet come, when *Peter* diſſwaded him, he calls him *Satan*, he is his enemy would hinder him, he bids *Judas* do that he would quickly, his blood came out before it was let out, to ſhew his blood did long for it, he went, ſaith St. *John* in Chap. 18. to the very place where *Judas* knew he ſhould find him, becauſe he ſhould ſpend no time in ſeeking him; never Bridegroom went to Church to be married with better will,

than Christ went to the place of execution: nay, when he heard them coming (sayes he to his Disciples) *Arise, let's go meet them*, lest they should be too long in coming; when the *Jews* and Priests asked him many questions, and *Pilate* sent to him *Herod*, he answered not, lest time might be spent in talking: when the point of death was come, he bowed his head to beckon death, as if death were not hasty enough, and chose a death wherein he might spread his arms, that death might not miss him, so hungred he for it. And this was the day of his espousals, wherein this God and man was married to his mystical body.

Lastly, If you will take this day of his Coronation, and Espousals, for the last day, when Christ shall send his Angels into the four corners of the earth, to invite all the friends of the Bride to his Wedding, to let them know, that the Marriage of the Lamb is come, and the Bride hath made her self ready,

when

when he ſhall come attended with Millions of Saints and Angels, and there in a Solemn manner take his Spouſe by the hand, and in the preſence of his Father marry her to himſelf to all eternity; ſurely this day above all other, will be the day of the gladneſs of his heart, then will there be joy in heaven indeed, when the Lamb hath brought home his wife; the Quires of Angels ſhall then ſing *Epithalamiums* in honour of the Bridegroom, and the Bride: the Virgins her companions ſhall attend in their white Robes: the Elders with their Coronets on their heads: the glorious Palace of the King of heaven ſhall ring with *Hallelujahs*. But had I the tongue of an Angel, I were not able to expreſs that joy and triumph that will be at the great Coronation and Eſpouſals of our bleſſed *Solomon*.

But to draw towards a concluſion, I hope it will be no great digreſſion from my Text, not unacceptable to any loyal heart, if I paſs from the Myſti-

cal, and Typical *Solomon*, to our Britiſh *Solomon*, whoſe Coronation and eſpouſals have been ſo lately celebrated, to the joy of his, and our hearts: Should I ſay he was like the Myſtical *Solomon*, in his ſuffering, in his pardoning his enemies, and the like, it may be I ſhould be thought to ſoare too high, I ſhall therefore content my ſelf in parallelling him with the Typical *Solomon* King of *Iſrael*, and you ſhall ſee him lively reſemble *Iſraels Solomon*, in theſe following particulars.

Firſt, *Solomon* was twice crowned and anointed King, as you may read in 1 *Chron.* 29. 22. there it is recorded, that *they made* Solomon *the ſon of* David *King the ſecond time, and anointed him to the Lord, to be chief Governor*; ſo was our Gracious *Solomon* twice crowned, and anointed to be chief Governor, once in *Scotland*, and once in *England*; what the firſt Crowning was to him I know not, but I am confident the laſt was *the day of the joy of his heart.*

Se-

Secondly, There was great joy at *Solomons* Coronation, *they blew the Trumpet, and all the people said, God save King* Solomon, *and all the people came after him, and the people piped with pipes, and rejoyced with great joy, so that the earth rent with the sound of them*, 1 King. 1. 40. As great joy was there at the happy inauguration of our British *Solomon* all the Nation over, and that not only amongst men, but amongst the inanimate creatures likewise the Bells in an inarticulate way did speak their gladnesse, the neighbouring steeples ecchoing their joyes one to another. So that forreigners on that day might well have called this the ringing Island; the bonefires made the Nation seem all as on fire, being kindled almost in every Village as Emblems of the enflamed affections of his loyal subjects: the very aire was agitated with an unusual motion, as it were dancing, and capring at the lond shouts, and acclamations of

the people, crying, *God ſave King Charles the Second.*

Thirdly, *Solomon* was famous all the world over, and Ambaſſors from forraign Princes did him honour; So doth the fame of our royal *Solomon* ring throughout the world, and ſince his arrival there is hardly a Prince in Chriſtendome, but hath ſent Ambaſſadors to congratulate his happy reſtauration, and to Court him for a League.

Fourthly, *Solomon* was a peaceable King, his very name as I ſhewed before, carries peace in it, ſuch is our Britiſh *Solomon*, though he was treacherouſly, and inhumanely driven out of his Kingdom by prevailing Rebels, yet would he not come back to it through fields flowing with blood, but ſtrewed with Roſes, he did not come through his Cities ſhining with the flames of fired houſes, but blazing with bonefires, theſe innocent expreſſions of joy and triumph. Oh thrice happy *England*, that hath ſuch a *Solomon*, is he whom after

after ſo many ſtorms and tempeſts, and ſuch a deluge of Chriſtian blood God ſeems to exhibit as a reſtorer of all things, a Peace-maker to the world. And that which makes our happineſſe the greater in his reſtauration, is, in that he returned in ſuch a time that we knew not which way to turn us, when we were in a ſad, and diſmal condition, having no King in our *Iſrael*, ready to worry one another to death, the beſt of men being proſecuted by inſulting factions with a virulent malignity. The Countrey was in a mourning condition: Our Metropolis dejected: the blood of many gallant men was baſely ſpilt: the choyceſt flowers of the Nobility domineered over by imperious Mechanicks, Some butchered, and the reſt for I know deſtinated to the ſhambles, had the deſignes of ſome men ſucceeded: many private Gentlemen ſpoyled of their eſtates, and the common people generally groaning under their cruel Task-maſters; in a vvord, a deluge

of miſeries had covered the face of this poor Iſland; but all on a ſudden the tops of the Mountains appeared, and then came our *Solomon* peaceably in vvith an Olive branch in his mouth, vvith that mildneſſe, and gentleneſſe, as if he had came from the converſation of theſe vvho ſang *Anthems* at the Nativity of our Saviour: and notvvithſtanding he had received ſuch inſufferable injuries and affronts from a great part of his ſubjects, yet there vvere hardly any that vvillingly ſubmitted, but his mercy met their ſubmiſſion; beſides his continual endeavours to compoſe all our unhappy differences, ſhevvs him to be a Prince of a peaceable diſpoſition.

Fifthly, *Solomon* vvas a great lover of the Church, and Churchmen, as may appear by the great coſt and charges he vvas at to promote divine ſervice: Our *Solomon* hath been as great a Patron of the Church and Churchmen as he, Hovv hath he re-beautified the

the face of the Church, that was darkned and beſmeared with the ſmoke and vapors of a brutiſh vvarre? Let the houſe of *Aaron* novv confeſſe it vvhom he hath reſtored to their Revenues and dignities, he hath honored the Miter as much as before it vvas contemned, and hath once again raiſed the Hierarchy of the Church that had ſo long been pulled dovvn, by prophane and ſacrilegious hands; he looks upon it as a Government received from Chriſt and his Apoſtles, and the only Diſcipline that ever agreed vvith the Lavvs of any Chriſtian Monarch. For as that Muſitian in *Philoſtratus* ſent his young Scholar to a ſort of Bunglers vvhere he might learn μὴ αὐλεῖν, hovv he ſhould not pipe; ſo it pleaſed God to ſend our King to Schoo̅l into his Northern Kingdom for a time, amongſt the nevv Diſciplinarians, the bungling Kirkmen, that he might learn in times to come hovv he ſhould not diſcipline the Church: vvhen therefore he had been

ſchooled awhile by theſe ſevere Uſhers, theſe Apes of Tyranny, after a time God was pleaſed to put him into a higher form, and ſettle him in his throne in peace; then did he wave all that he had learnt from theſe Bunglers, and took the old Inſtrument of Church-government that had hung upon the willows during our Babyloniſh captivity, and new ſtrung it, and ſet in the ſame tune it was in in the dayes of his royal Father, Grandfather, and Queen *Elizabeth* of bleſſed memory; Such a Patron is he of this moſt Reverend, moſt Ancient, and moſt Apoſtolical Diſcipline.

Sixthly, King *Solomon* was a great improver of the Commodities of his own Countrey, as appears by his traffiquing with King *Hiram*; and we all know, that know any thing, that it is the daily ſtudy of *Englands Solomon*, to make an improvement of our home-commodities, witneſſe the ſeveral Proclamations, and Orders, that have been

ſet

ſet out by him to that very end and purpoſe, and the prohibiting ſuch forreign wares to be brought into the Kingdom, as may be any way prejudicial to our Manufactures at home.

Sevently, *Solomon* was a great promoter of Shipping, and Navigation, every year he ſent his plate-fleet to *Ophir* for Gold, beſides Ships that brought in Merchandize from other Countries. Our Engliſh *Solomon* comes not farre behinde him in this reſpect; you ſee his care for ſetting forward ſhipping in his earneſt endeavours to promote the fiſhing-trade, where he may have an Acedemy of able Seamen, ready upon all occaſions to do the Nation ſervice, beſides the great expences he is at with his fleets at Sea, not for any private advantage to himſelf, but for the publick good of his people, and by the care of our wiſe *Solomon* trading begins now to encreaſe, ſo that our Engliſh colours are to be ſeen in moſt conſiderable Ports of *Europe*,

rope, Asia, Affrica, and *America.*

Last of all, I must not forget *Solomons* chiefest excellency, his wisdom, he was a wise Prince, and (God be thanked) our English *Solomon* resembles him in this too, being a Prince of a very profound judgment, able to instruct his Councel, and to teach his Senators wisdom; and this appears in his wise government of the Nation, and bringing all his three Kingdoms in so short a time to so handsome a *Decorum.* Turbulent *Scotland* that used to be like the troubled Sea, alwayes foaming, and restlesse, casting continually mire and dirt upon their Soveraign, begins now to be calm, and still: *Ireland* that a long time lay weltring in blood, smels now like a field that the Lord hath blest: *England* begins to smile, the flowers appear on the earth, *the time of the singing of birds is come, and the voice of the Turtle is heard in our Land:* our Universities begin again to flourish, the Laurel Crowns of these that studied ingenious

ingenious Arts, that were either withered, or turned into Cypreſſe, now grow green again: *Virginia*, *Jamaica*, and all our Plantations begin to be well peopled. All this argues his wiſdom, that he ſhould bring things to ſuch a poſture in ſo ſhort a time, that found them ſo extremely diſcompoſed. I remember the Hiſtorian notes it for a great piece of prudence in *Hannibal*, that having ſuch a medley of Nations in his Army, that like the builders of *Babell*, ſpake ſo many ſeveral languages, yet he kept them in ſuch order, that every man knew his place, and there was no mutining amongſt them; and ſurely it muſt needs be an argument of our Kings wiſdom, that having a Kingdom over-run with ſo many ſeveral Sects, and wild opinions, ſome ſpeaking the language of *Aſhdod* ſome Canting in the Dialect of the Kirk of *Scotland*, ſome Canting in *John* of *Leydens* High Dutch, ſome ſpeaking a kind of *Amſterdam* Low Dutch, others having

having a ſmattering of the Italian, and theſe ſuch bitter enemies the one to the other, that he ſhould keep them in quiet, that they do not fall foul one upon another; Surely we cannot attribute this to any thing (next under God) but to the policy and prudence of our wiſe *Solomon*.

Now if ye will lay all theſe circumſtances together, you will find a great reſemblance between *Englands* and *Iſraels Solomon*. *Spartianus* in *Adrian* reports of *Trajan*, that after his death he triumphed openly in the City of *Rome*, I imagine, in a live ſtatue, or repreſentation invented by *Adrian* for that purpoſe, and does not *Iſraels Solomon* at this time triumph in the repreſentation of our Britiſh *Solomon*; certainly the reſemblance is very lively, ſpeak Reader impartially if all the particulars I have named in paralleling theſe two Monarchs do not very well agree.

Go forth then oh yee Daughters of

England

England, and ye may have that happineſſe that the Daughters of *Sion*, and the Queen of the South had, which is not only to read in a book, but withal to ſee with your eyes, and hear with your ears all the rarities and perfections of the wiſe King *Solomon*.

But as *Antalcidas* the Spartan ſaid to a Sophiſter in the Theater, that was about to read a book that he had newly made, being asked by him what the argument of it was, he anſwered that it was *Herculis Encomion*, an Oration in the commendation of *Hercules*, *Antalcidas* preſently replyed, *Quis illum vituperat?* Who diſcommends him? for all the Spartanes adored *Hercules* as a Demi-god, therefore he thought it ſuperfluous to praiſe one that had before the applauſe of all the people; So me thinks ſome man may ſay to me, our gracious Soveraign needs none of your Encomions, his actions ſpeak his praiſes, beſides *Quis illum vituperat?* Who ſpeaks diſhonourably, or unhandſomely

ſomly of him: as for his loyal ſubjects, they cannot finde out Epithets high enough for him; yea, his very enemies overcome with his clemency, and goodneſſe, praiſe him in the gate.

I ſhall therefore forbear to dilate any further upon an Argument ſo generally well known, and as I have ſhewed you how *Iſrael* and *Englands Solomon* agreed in the foregoing particulars, ſo now ſee how they differed in ſome paſſages of their lives, eſpecially in their entrance upon their Kingdoms. The riſing of *Iſraels Solomon* was glorious, like a bright morning without clouds, and ſo continued till the evening of his dayes, and then his enemies were ſecretly plotting againſt him; whereas on the contrary the riſing of *Englands Solomon* was in a cloud, all the morning of his reign was gloomy, and ſad, we had nothing but ſtorms, and tempeſts of State, and theſe ſo ſad, and dreadfull, that like that hideous ſtorme that *Paul* wasin upon the angry Adriatique Sea,

Sea, when the furious Euroclydon blew, neither Sun nor Star appeared for many dayes, all hope of our Soveraigns return was taken away. But (blessed be that God *that stills the raging of the Seas when they roare, and sayes to the proud waves hither shalt thou go and no further*) *on a sudden there was a calm*, and the Sun broke out upon our *Albion*, and scattered all these envious clouds that had so long eclipsed the glory of this Island, and now I hope the Sun of our gracious *Solomon* shall not set in a cloud, but continue bright and glorious till its going down. But although as to us he so long seemed under a cloud, our Hemisphere being so benighted that we could not have a glimpse of him, yet then did he appear glorious in another Horizon, shining in the place of his Exile, like a bright Star in the dark night of his afflictions, appearing as the Rainbow, fair amidst the clouds. Without doubt he is a man dear to heaven, one that is worthy

in all places to bear the felicities of the world about with him, a Prince borne for great enterprises, for indeed if we consider the great deliverances that God hath wrought for his anointed, we cannot but think that God hath reserved him for some great work, God hath shewed such strange providences in his preservation, as the generation that now is cannot enough admire, and ages to come will hardly believe, but look upon them as Romantick stories; *Cambden* in his *Brittania* tells us of one *Perez*, that was wont to call himself *Monstrum fortunæ*, the Monster of fortune; I am sure our King may call himself *Monstrum providentie*, a Monster as it were of the divine providence, (taking the word as *Scaliger* applies it to *Virgil*, *Monstrum sine labe*, a Monster for want of imperfections) and indeed if we seriously consider him, we may call him as once a great Bishop did his Grandfather King *James*, a miracle of Kings, and a King of miracles: Let us

but

but remember what a traine of wonders there was in his eſcape from that fatal fight at *Worceſter*, too long here to recite. Was it not a ſtrange thing that a harmleſs Lamb ſhould get away when ſurrounded with ravening Wolves? that an innocent Dove ſhould ſave its life when encompaſſed with clouds of Vultures, Hawkes, Kites, and all the birds of prey? Is it not a thing to be wondred at, that the trees of the Forreſt ſhould be more loyal to their Soveraign, than men that had ſworn ſolemnly to defend him to the utmoſt of their power, and that the ſturdy Oak ſhould take more compaſſion on him than his own people, opening his very bowels to make him a Bed-Chamber, when he had not where to lay his head? And when he was forced to leave this Royal Grove, leſt the State-finders ſhould challenge upon it, how was he hunted up and down, as *Saul* did *David*, *like a Partridge upon the Mountains*; or as the Prophet *Jeremy* ſayes,

Lament. 1. 6. *he was as a chaſed Hart that could-reſt in no paſture*, but is forced to fly from this Thicket, to that Forreſt; from this Wood he is courſed over that Lawne to the next Govert, ſo was our royal Soveraign forced to *fly without ſtrength before the purſuer*, till at laſt it pleaſed God our *Nimrods* were at a loſs, their Curres running it Counter, and ſo they happily loſt the Royal Chaſe, and whilſt they were caſting about, a loyal Bark proud of ſuch a burden, wafted him to a ſafer Covert. But beſides his Miraculous Eſcape, his Return to his Throne in Peace, was as ſtrange and wonderful, that he ſhould come in with joy, and triumph, when ſo great a part of his Subjects were ſo poyſoned with Republican principles, that the very name of Monarchy was grown odious, and his Majeſty himſelf become the *Ludibrium*, and ſcorn of every tattered Muſqueteer: When great Armies were on foot that had for many years

been

been trained up againſt him, and had perfectly learned all the grounds and principles of Rebellion, their Maſters having taught them ſo far, that they were about ſetting up for themſelves, that he ſhould come in at ſuch a time when they were armed againſt him with Swords and Piſtols, as well as with Malice, and no blood ſpilt; certainly, this muſt needs be a miracle, and we muſt be wilfully blind, if we ſee not the finger of God in it, let us confeſs then that it was the Lords doings, and ought to be marvellous in our eyes; it was ſo miraculous a turn, that if there were nothing elſe, yet this one thing were enough to convince all the Atheiſts in the Kingdom (if they have not loſt the uſe of their more noble faculties of reaſon and underſtanding) that there is a God, and make them cry out with the Pſalmiſt, *Verily there is a reward for the righteous, doubtleſs there is a God that judgeth the earth.*

I do not love excurſions, but yet

methinks I ſhould not ſpeak of his Majeſties reſtauration, but I muſt make honorable mention of that worthy Inſtrument that God made uſe of to accompliſh that great work: I think it would be the greateſt ingratitude in the world to forget him. The very Heathens have been wont to erect Monuments for the Patriots and Benefactors of their Countrey, to ſet up their Statue's, and hang up the Trophes of their Victories, that they might be had in everlaſting honour. As the *Romanes* to their *Scipio's*, *Decians*, *Curtians*, and *Horatians*: the *Athenians* to their *Codrus*, the *Egyptians* to their *Ptolomee's*; yea, they have thankfully honored the memorial of theſe, that by their proweſs and valour have rid them of poyſonous, and noyſome Serpents, and deſtroying Monſters, thus they gratefully honored their *Hercules* for ſubduing *Cacus* the Robber, *Sphinx*, *Cerberus*, and *Gerion*: *Alan* for ſhooting the Dragon of *Creet*: How much more do we of

this

this Nation owe to that gallant *Heroe*, that by his prudence and policy, without drawing his Sword out of its Scabberd, hath freed us from Lyons, Wolves, Tygers, and all the beaſts of prey; I mean, from men that were ſo far degenerated from their own nature, that they were become of Wolviſh and Savage diſpoſitions, that in their rage and fury would devour Kings, Nobles, or any thing that ſtood in their way: Certainly he deſerves more than ever any Heathen Worthy did, that hath thus freed us from our Fears, preſerved our Peace, our Lives and Eſtates, that (bleſſed be God) *every man may now ſit down under his own vine, and under his own fig-tree, and eat the fruits of his own labours, and no man make them afraid.* What our Saviour ſaid of the Woman that came with her Alablaſter Box, and anointed him againſt his Burial, *Wherever this Goſpel ſhall be preached, that which this Woman hath done, ſhall be ſpoken of for a memorial of her*; ſo I

may ſay, Wherever the Hiſtory of *Charles* the Second ſhall be read, there ſhall this which this Worthy hath done, be related for a Memorial of him.

But proceeding according to the former Method of my Text, I ſhall paſs from the perſon, and come in the ſecond place to his Royal State, let us view him in his regal ornaments with the Crown upon his head, for above ten years together (I think I may ſay without prophaning) he wore a Crown of thorns, but the King of Kings taking compaſſion of his ſufferings, hath taken that off, and *crowned him with honour, he hath now given him his hearts deſire, and hath not with-holden the requeſt of his lips, he hath prevented him with the bleſſings of goodneſs, and ſet a Crown of pure gold upon his head*, ſo that now I may ſay, Go forth, O ye Daughters of *England*, and behold our King *Solomon* with the Crown wherewith the Lord hath crowned him in the day of his, and our gladneſs of heart. And

to

to adde to the reſt of his joyes, the day of his eſpouſals; the time of the gladneſs of his heart is come too, our Gracious Queen with the Virgins her companions that follow her, are brought unto us, with gladneſs and rejoycing are they brought to the Kings Palace. Let the Mountains then leap for joy; and the little hills rejoice on every ſide; let the floods clap their hands; and the valleys ſhout for joy; and alſo ſing; let the winged Choriſters of the Woods chirp for gladneſs; and the Spheres, if there be any Muſick in them, keep time to their Warbles; and let every thing that hath breath bid, *God give them joy.* May the Royal Bridegroom have the bleſſing of *Jacobs* darling, to be as a fruitful bough, a bough by a Well, whoſe branches run over the wall, and may his Royal Bride be as the fruitful Vine upon the ſides of his houſe, that their Princely Branches may ſtand like Olive plants round about their Table, and God grant they may both

both live to see their childrens children, and peace in our *Israel*; and let all their loyal Subjects say, *Amen*, and *Amen*.

But before I make an end, I must call you once again to behold a nobler sight, an object far more glorious, Go forth then once again oh ye daughters of *England*; But it may be they will say, What is it that we must come out to see? a Reed shaken with the Wind? or a man clothed in soft rayment, such are in Kings houses? Or what must we go forth to see, King *Solomon* and his Queen riding in state with their gallant retinue, and they both attired in all their royal vestments, and ornaments? No, *a greater than Solomon is here*: A Christian from objects of a lower nature should raise his mind to higher and more noble objects; As when *Fulgentius* saw the Romane Nobility glistring in their cloth of gold, and silver sparkling with Gems, their great Ostrich plumes waving, their rich foot-clothes, and trappings of their horses,

ſes, he mounted his meditation to the thoughts of an higher Court, the heavenly *Jeruſalem*: Surely thought he, if the Court of an earthly Prince be ſo glorious, how much more glorious muſt the Court be of the King of heaven? So when we ſee all the goodly train of *Englands* Monarch in their gallantry, let us think thus with our ſelves, if this be ſo glorious a ſight, how much more glorious a ſhow will that be when Chriſt ſhall come attended with millions of Saints and Angels, every one of them ſhining like the Sunne in the firmament of heaven. Go forth then oh ye daughters of *Sion*, every devout ſoul, and behold King *Solomon*, who once was crowned with thornes, but now with glory. I, but how ſhall we be ſo happy as to get a view of him? he is aſcended up into the heavens, and ſits on the right hand of the Majeſty on high, whether the eyes of poor Mole-eyed mortals cannot pierce? Why, this is not meant of bodily

dily sight, as gazing out of a window upon an earthly Prince, but as *Beza* sayes upon the Text, it is *Contemplatio animi, magis quam corporis*, it is the contemplation of the minde, more than the sight of the body. Whilest he converst with men upon earth, every eye might behold him, but since his Ascension into heaven we hardly read of any that beheld him with bodily eyes, unlesse it were the Protomartyr Saint *Stephen*, whose eyes were miraculously enabled to behold so excellent an object, at so vast a distance, the *medium* being extraordinarily disposed, for the Curtains were drawn aside, the heavens were opened, and the good Martyr notwithstanding the showers of stones flew about his eares, had a full sight of our blessed King *Solomon* standing at the right hand of his Father: but we not expect such extraordinary Visions, but if we would get a sight of him whilest we are imprisoned in these earthly tabernacles, it must be

be by an eye of faith, through the proſpective glaſſe of faith we may with St. *Paul* even in this life ſee Jeſus crowned with glory and honour.

I will now ſhut up all with Biſhop *Halls* Paraphraſe upon the Text, Come forth (oh ye daughters of *Sion*) lay aſide all earthly and private affections, look upon King *Solomon* as he ſits ſolemnly crowned in the day of his greateſt royalty and triumph, and compare his higheſt pomp with the divine magnificence of my Saviour, in that day when his bleſſed marriage ſhall be fully perfected above, to the eternal rejoycing of himſelf, and his Church; and ſee whether there be any proportion betwixt them. Now to the true King *Solomon*, the Prince of our peace, the Captain of our ſalvation, together with the Father, and the holy Spirit, be aſcribed all praiſe, glory, might, majeſty, and dominion now, and ever *Amen*.

FINIS.